


THE MESSENGER

Official Organ of the Swedenborgian Church

SEPTEMBER 1970

WORLD ASSEMBLY ISSUE-I



The Rev. Othmar Tobisch
Oct. 7, 1898 - July 8, 1970

LETTER FROM THE EDITOR

Of the pictures and stories that have come back from England, none seems to say more about the New Church World Assembly as a whole, than the cover portrait of the Rev. Othmar Tobisch addressing the Assembly. The World Assembly was his vision a decade ago, a vision kept alive by great force of will through years when many who thought it would be "nice" did not really take it seriously. It was a vision turned into reality by countless hours of planning and correspondence—the latter carried on with massive help from his wife, Margit—in seemingly boundless energy devoted to carrying out details. The realization of his vision, the justification of all the work, can be seen in his face, which always corresponded more readily to the state of his spirit than most faces do. The significance of the fact that there was a New Church World Assembly and our brother Othmar was a part of it, is stated so fully on the cover that it needs no expansion here.

As sad as the loss is for Margit Tobisch, and for the

many who miss their beloved friend, I hope that this will not be regarded as a mournful cover. Although a man as unreservedly alive as Othmar always has more things to do, he is shown and remembered here as one who has had the great good fortune, as this world goes, to have completed two great works—his San Francisco pastorate and the Assembly—in good order, with distinction, and deserving of deep satisfaction.

Report on the World Assembly

The Assembly was covered for *The Messenger* by a number of volunteer reporters whose work was organized by Department of Publication members who went to England, especially Leonore Spiers. Most of the reports received by mid-August appear in this issue, and about this many more are expected for October. Pictures taken by Ad Liebert and the Rev. Bill Woofenden will illustrate this issue, and many more are left for next month.

The cover banner "World Assembly Issue—1" really promises what it implies: there's more to come.

Robert H. Kirven

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Dear Mr. Kirven:

You will probably know that our dear Othmar Tobisch saw his vision fulfilled and the World Assembly has been a great and happy gathering of New Church folk from many countries and every group and the outcome can only be for deepening of affection and a clarification of understanding amongst us all. Those of us who were old friends clasped hands again and those who did not know one another have talked and worshipped and prayed and played together. As Othmar wrote his notes on the 4th July—"the sum total of experience is impossible for me to evaluate. My experience is the fulfillment of a dream idea and angelic enlightenment ten years ago. Climax of my life as the servant of the Lord's New Church. . . Let the Lord and angelic spirits guide us in this and everything. The one purpose I had in mind is fulfilled. We have gotten together from the four corners and mingled. We will never be the same hereafter—a glow will remain."

Othmar went to Derby with the group meeting there—and on the 8th July quietly slipped away from this world to join a greater company who declare with clearer tongue and greater understanding than we do that the Lord God Jesus Christ reigns. He was at the home of the Rev. and Mrs. Christopher Hasler, who gave strength and aid to Margit: Bill Woofenden was one of the first on the scene, and he too gave such strength.



On Tuesday of this week we gathered in the Derby Church: Mr. Hasler conducted the worship, my wife played the organ and I stayed with Mrs. Tobisch and her daughter and granddaughter, as an old friend, in the congregation. Mr. Hasler took a beautiful service—and we went together for the cremation and so into the sunshine, to say one to another that Othmar had fulfilled his heart's wish and, as Christopher Hasler said, "a glow will certainly remain. It was lit within us by the Lord Jesus Christ working through His servants."

C. H. Presland

MEMORIAL ADDRESS FOR REV. OTHMAR TOBISCH

Held in Derby, England on the day of Mr. Tobisch's cremation and delivered by Rev. Christopher V.A. Hasler, Minister of the New Church in Derby.

The warmth of affection in which Othmar Tobisch was held by New Church people all over the world is seen in their reaction to the news of his sudden death: a deep shock; a sense of personal loss; and a very painful grief in the heart of us all.

I have had the privilege of seeing some of the messages which were sent to his family and they are a wonderful tribute to a man who had no acquaintances but only close friends.

And now we are left to wonder—with something like a sense of grievance in our hearts. "Why?" we ask. Could that sudden death have been avoided? Othmar had been very tired and unwell for the last ten days of his life on earth, so that we are bound to ask:

"Should he have travelled to Derby?"

"Should he have come to London for the Assembly?"

"Should he have worked so much for the Assembly in correspondence, in planning, in encouragement?"

We can go back ten whole years and ask:

"If he had never thought of the idea, might he not be alive today?"

This is foolish thinking, which leads only to one conclusion: If Othmar had never been born, he would not have died! This is not said with any sense of irreverence but to show how useless it is to try to work out what could have happened if at any time in the past we, or he, had acted differently. If we could foresee the future or change the past we would be continually interfering with each other's lives and we would have neither liberty nor rationality.

We of the New Church have some measure of pride in our teachings concerning the Divine Providence, and this is one of the moments when the strength of our faith is tested: Are we able to accept that all this had been foreseen? That the Lord's love is the same as ever towards Othmar as well as towards us. That we ought not to feel cheated, even if we cannot fully understand all the questions which arise in our minds.

Even before the Assembly was finished, on the Saturday of the 4th of July, when the great united service was still to come, as well as the second meeting of the Ministers, our brother wrote down his impressions. Here they are:

The sum total of experience is impossible for me to evaluate.

My experience is the fulfillment of a dream-idea, and angelical enlightenment ten years ago. Climax of my life as the servant of the Lord's New Church.

Uniqueness must not remain only-ness. There should perhaps come out of the Ministers' meeting a sense of Assembly which would make it impossible to form a General Strategy Board to advance, enhance the cause of

the Lord's New Church everywhere where cooperation is deemed feasible, something like the Executive Committee which was formed for this Assembly.

Let the Lord and angelical spirits guide us in this and everything.

(He then mentions his admiration for those who had worked for the Assembly, and concluded with these words.)

The one purpose I had in mind is fulfilled. We have gotten together from the four corners and mingled. We will never be the same hereafter—a glow will remain.

A glow will certainly remain. It was lit within us by the Lord Jesus Christ working through His servant!

"How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, 'Your God reigns.' Hark, your watchmen lift up their voice, together they sing for joy; for eye to eye they see the return of the Lord to Zion. Break forth together into singing, you waste places of Jerusalem; for the Lord has comforted his people, he has redeemed Jerusalem." *Isaiah 52:7-9*

"The kingdom of Christ, which is heaven, is a kingdom of uses. The Lord loves all, and so wills good to all, and good is the same thing as use. As the Lord does good, or performs uses, through the instrumentality of angels, and, in the world, of men, therefore, to those who faithfully perform uses he communicates the love of use, together with its reward, internal blessedness; and this is eternal happiness." *The True Christian Religion 736/3*

If it was a worthy ideal for which Othmar had worked beyond his strength, then let us see that we shall advance it beyond the dream-idea. I have asked the organist to play 3 verses of a hymn which our brother loved—"Nearer my God to Thee," and we can quietly meditate. Each one of us can give the Lord personal thanks for the inspiration which must continue to glow in our hearts.



PRE-ASSEMBLY WORKSHOPS

PUBLICATION WORKSHOP

This workshop held two sessions at the Kingsley Hotel under the chairmanship of Mr. Tomas Spiers of the Swedenborg Foundation, with the Rev. Norbert Rogers of the General Church serving as co-chairman. Twelve persons attended the morning session and eighteen the afternoon session, representing all the publishing bodies of the various branches of the New Church except the Missionary Society of the General Conference. All present took an interested and spirited part in the workshop which covered all aspects of the Church's publishing activities.



Publications Chairman Tomas Spiers, with Garda Quis of New York, and the Rev. William Woofenden

In his introduction, the chairman noted the amazing number of publishing bodies for a church of our size and the number of periodicals being published. What surprised us more was how little we actually knew about what one another was doing. This led to a discussion of our need of better intercommunication. In this connection we were reminded of the efforts of the Rev. Robert Junge of the General Church. He has been attempting to act as a clearing house to keep us informed of new or projected publications in the church as a whole. However, the success of this effort depended upon our cooperation which, so far, has not been generally forthcoming. One of the results of this workshop was our agreement to work more fully with him in this.

Although the chairman dutifully reminded us that this workshop should be confined to the area of collateral publications, especially since that was to be a session the following Monday on "Translating the Writings," we constantly found ourselves discussing some aspect of this latter subject. There

was a general demand on most every side for a new translation which would take Swedenborg out of his present strange and esoteric verbiage and present him to the world in modern dress.

We were challenged to meet this same need in all our publishing work, if we are to proclaim the New Evangel to the New World which our Lord has brought into being. For it is a new world, a new mind and a new humanity to which we must speak. There is an entirely new thrust to our times: a new focus, a new frame of reference, a whole new thought world. Never in our short history has the intellectual and psychological climate been so favorable to the message of the New Church! All this is part of the Second Coming of the Lord as he moves to "make all things new."

It was brought out by several speakers that we must bring Swedenborg out into the current stream of the world's thinking, that we must stop talking in a philosophical and theological vacuum, and that we must avoid using "Swedenborguese" and our customary jargon. It was observed that it was not "watering down Swedenborg" to speak clearly and intelligibly to the world, and that obscurantism is not to be confused with profundity. The task facing us is one of thinking with greater depth and insight, and of speaking in words and concepts which the world understands. We must avoid the temptation to be content with simply re-editing and re-publishing our out-dated books, good as these were in their day. The Lord has brought us to a new day. A new world has come into being at his hand, and it is as witnesses to the renewal of all things that we gathered at London. We must rethink and re-phrase the Message if we are to be heard by the world.



Dr. Freda Griffith of London's Swedenborg Society, the Rev. George Dole and the Rev. Friedemann Horn, of Zurich's Swedenborg Verlag



Mr. Arturo Habegger from Argentina and the Rev. Harold Larsen of Orange, N. J.

Discussing in our sessions just such challenges, problems and needs brought us face to face with the question, "Do we have the writers, the scholarship, the means?" It was observed that we burden down with other tasks those who are best qualified to write. Could these men be relieved of some of these duties? Can we not make it possible for them to give their full energies to writing and to research? Must we not train young men for the sole purpose of being writers and scholars, on par with the best in their fields? Also, how can we make the best use of the writers and scholars we now have? How can we get their work into the hands of other scholars?

Perhaps this is enough to give some idea of this workshop. No action, of course, no resolution, not even a recommendation came out of these sessions. This was not an action meeting. What we anticipated, and what we got, was the opportunity of meeting others interested in the publishing work of the Church, of exchanging ideas and hopes, and of discussing with them our common task and problems. Problems have a way of becoming challenges, and needs a way of becoming opportunities. I believe this proved true in London. Our meeting together for the first time as a Church, though of different persuasions, gave us a more tolerant understanding of one another and a greater sense of oneness. It also gave us a deeper sense of commitment to our Lord and a fresh determination to serve him in his glorious Second Coming.

Richard H. Tafel



The Rev. Alfred Regamey, Convention's General Pastor in Europe and Board of Publication Chairman, the Rev. Richard Tafel

EDUCATION WORKSHOP

Led by Rev. Franklin Blackmer, the afternoon session on education split into four groups, arbitrarily assigned by number, to discuss the following four questions which had evolved in the morning session:

1. Relation of New Church education and attitudes toward the Writings.
2. The possibility of developing a New Church approach to education.
3. Practical applications of the New Church teachings in such fields as science and mathematics.
4. Problems of young people.

The following were group leaders: Rev. Franklin Blackmer, Mrs. Franklin Blackmer, Rev. Frank Rose, Mr. M. Payne.

I attended group 3 led by Rev. Rose, who was an excellent leader. He started by giving a brief background history of New Church education, including Urbana, Bryn Athyn and summer camps.



Mrs. Guiu (in paisley coat) in the group described in this article

The Rudolf Steiner method of education was mentioned and it was noted that he had read Swedenborg. His schools have a longer curriculum than public schools.

It was brought out that though New Church teenagers go through a period of not wanting to be "different," there is a sense of security in belonging to a small "clan."

"Unity in Universe" was brought out to show how science can be taught at Junior High School level

illustrating New Church principles. Even math can be taught by teaching correspondence of numbers, etc.

Each member in the circle (7) was asked his opinion of New Church education. As there were 3 Convention, 3 Academy and 1 who had attended all three divisions of the Church, there was a great variety of viewpoints, though all agreed New Church education would be beneficial though some doubted it could be put into effect practically, and should not be limited to New Church children.

Home religious training was stressed as important and the importance of outside influences varied in intensity as to the age of children, increasing with age.

Rev. Rose closed with the quotation, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Jn 8:31-32.



Education groups led by the Rev. Franklin Blackmer (above) and Carolyn Blackmer

Then all groups came together at 3:45 and the various recorders brought out the following points;

- Distinctiveness of New Church teachings—
- Humanistic approach of young people—
- Better publications needed to appeal to young people—
- Only New Church teachings can solve problems, other remedies are panaceas—

Betty Guin

MISSION AND OUTREACH WORKSHOP

The meeting was opened by the Rev. Rollo K. Billings who asked the Rev. Chungsun Lee, co-chairman, to say a few words of worship.

Mr. Billings then read a syllabus which he had prepared, emphasizing the need to appraise and examine our motives in a changing world. Our prime objective is to bring people into a close relationship with the Lord Jesus Christ.



Mission and Outreach Chairman, the Rev. Rollo Billings of Colorado Springs, with the Rev. Yonezo Doi of Tokyo

A general discussion followed among the sixteen who were present. Mr. Lee stated the position of the New Church in Korea. The rapid change of authorities following the wars in Korea fostered many new ideas, but the country as a whole is not Christian and the New Church is very small although the members of the Seoul church love our doctrine. He pointed out the fact that the Catholics have a big program of good works, schools, hospitals, food and clothing—physical needs have to be fulfilled.

There are certain problems that are similar—east and west. We try to present a spiritual reality but few ever realize that there is anything spiritual in



Miss Margaret Sampson of New York, and the Rev. Chungsun Lee of Korea

Cont'd. on p. 136

OPEN DISCUSSIONS ON THE CHURCH

On the afternoon of the Assembly's first day, ministers and laymen divided into separate groups for discussion. After tea, the groups came together again, heard summaries of the separate sessions and then concluded with a plenary discussion. The ministers' meeting was chaired by the Rev. Donald Rose, the laymen's groups by Messrs. Arnold T. Chadwick and D.F.C. Mann, and the later discussion by the Rev. Paul Zacharias (Mr. Paul Zacharias' impressions of the afternoon appear below).

Laymen's Discussions

In the laymen's meeting, some 20 persons spoke, bringing viewpoints predominantly from the United States and the British Isles, but also including speakers from South Africa, Australia, and Denmark.



Several speakers dealt with the concurrent unity and diversity among the major Swedenborgian groups. One man mentioned how the goals and emphases of all groups could meet in a focus on family worship. Another spoke of the complementary nature of the different bodies. Swedenborg was quoted in a passage which includes the statement that "a difference in the doctrinal things of faith does not prevent the church from being one, provided there is unanimity as to willing well and doing well." (AC 3451). For several speakers, a logical consequence of the simultaneous similarities and differences seemed to be the formation of

an international body of some kind to allow further exchange of ideas and exploration of common goals.

A variety of perspectives were expressed regarding the ways in which doctrine and life can be related to one another, centering on the question of priority in studying the doctrines in preparation for applying them to life, as compared to bringing life's problems to the doctrines.

Meeting of Ministers

by Paul Zacharias

I have been asked to write an article for *The Messenger* on my impressions of the two clergy meetings held during the recent New Church World Assembly, but as I sit at my typewriter trying to distill and summarize the happenings at these sessions I find this to be a formidable, almost impossible assignment. Simply because of the nature of the situation. Imagine, if you will, 50 to 55 New Church ministers coming together for the first time, representing the British Conference, the General Convention, the General Church and the Lord's New Church (Nova Hierosolyma), seated in a large circle in the spacious and attractive meeting hall in Swedenborg House in London.

Where does one begin? Brief introductions were helpful. This at least helped us to attach faces to the names we had seen so frequently in the *Herald* and *N.C. Life*. From this point on the sessions consisted essentially of a general potpourri of personal observations, suggestions for possible future joint programs, some recollections of things past but not entirely buried, some hopes and dreams were aired, and a few confessions crept into the proceedings. More of omission than commission, and I suppose that many of us present could readily identify with these speakers. There has been too much misunderstanding and mistrust between the various New Church organizations in the past—not the organizations but within the people who make up these different New Church bodies—and this has undoubtedly hindered our common witness in the world. The main and most important impression—actually more a conviction than an impression—that I became aware of as these meetings progressed was that the level of mutual trust and respect was raised considerably between these various church bodies. The level of mutual understanding was definitely heightened, and this almost

always results in greater acceptance and tolerance—using this word “tolerance” in its *good* sense. All of this gradually happened as men from the four branches of the New Church spoke candidly and freely, sometimes passionately, about what it really means to be a New Churchman in the world today. I’m sure no one’s basic concepts were drastically changed as a result of this open group dialogue, but for the first time many of us were able intellectually and emotionally, to begin to put ourselves in the other person’s shoes. This does not come from reading articles in magazines; it comes only from face to face encounter. This increased appreciation and understanding of the various New Church positions, in itself, made the Assembly worthwhile for me.

Some of the main lines of thought, as I perceived them, were as follows:

1) We lament the social, moral and spiritual vastation all around us. Why? Doesn’t this bear out the course of man’s history as outlined in Swedenborg’s writings? The old world is crumbling, but out of the ashes, like the phoenix of old, a New Age and a New Church will emerge. The essential problem, from our perspective, is not so much the world but rather the regeneration or reconstruction of human nature into the image that God wills for it. Always the Lord sheds sufficient light—our responsibility is to prepare adequate forms to receive and apply this Divine gift of life.

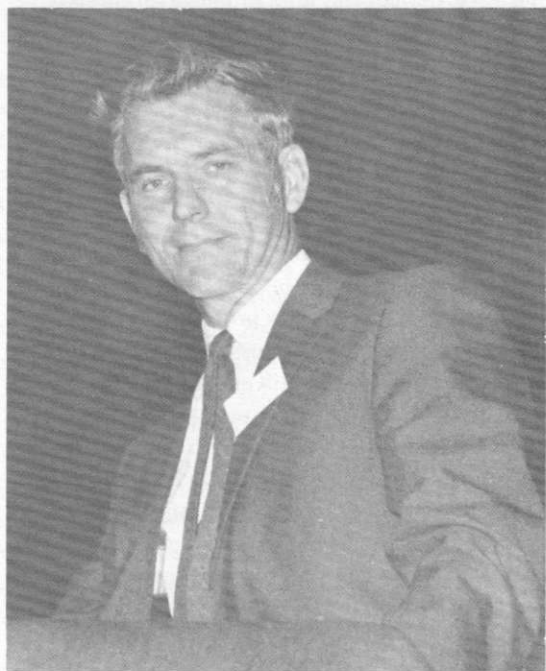
2) Never should we condemn others who hold differing positions from our own. It is wrong to destroy the light that others live by; what they believe is important to them and serves a need in their lives. We all, more or less, live in appearances of truth; only One is all wise and all knowing. Rather we need to learn to really listen to other persons; what are they saying, between the lines.

3) What about New Church unity? Can we look forward to a time when there will be only one New Church organization? The prevailing sentiment, as I picked it up, was that the four organizations represent four different attempts to meet the basic questions and needs of life, and that these four—and perhaps more in the future—bodies all serve unique and distinctive uses in the world. We recognized and talked about our differences; they exist and nothing is gained by denying this reality. We do hold quite different views regarding the authority of the writings of Emanuel Swedenborg. These varying positions are deeply and firmly entrenched,

and even though the lines of demarcation have become somewhat more flexible in the past 10 or 20 years, the actual merging of New Church organizations seem remote indeed. But there was some discussion of a World Council of New Churches, which might be a loosely organized federation of New Church bodies in the world, each member body independent but at the same time working together in certain selected fields of endeavor, and hopefully coming together for a World Assembly every ten years or so. This proposal generated considerable interest and discussion and I believe the various Church leaders will give this matter further consideration. When all is said and done . . . and when we really begin talking with one another . . . the various New Church bodies do have many more similarities than differences. Granted, we do approach the writings of Swedenborg from different points of view—but the overarching fact remains that the truths contained in those same writings brought us all to London; and we do find our life’s meaning and purpose in those revealed truths. Perhaps the first step in achieving New Church unity—not organic but spiritual—is to be more willing to admit our own errors and prejudices of the past.

4) The New Church will grow only when internal growth first takes place in individuals. The external church will expand only to the extent that its members work toward the one real New Church. Who can fault this observation? It is patently true. But always the question arises: “How does internal growth take place?” This is the real crux of the problem. Some present said that regeneration takes place only through worship and instruction from the Word; thus the purity of New Church doctrine must be preserved if the Church is to remain true to its mission. Others expressed the view that spiritual growth happens basically in real life situations, in the everyday affairs of life where one’s religious values are being tested and tempered through our relationships with other people. Obviously this is not an “either-or” situation; in everything that happens to us there are both intellectual and affective elements. It is rather, a matter of emphasis . . . a different perspective from which life is viewed . . . and this is precisely why we have the four New Church organizations.

Finally, a few brief summary observations: The fellowship was deep and good throughout the Assembly. The image of the reserved, aloof Englishman has been shattered forever. Our British hosts gave us a royal good time . . . It was a rare privilege



to be with so many fellow Swedenborgians from all around the world, from Africa, Australia, Korea, Japan, many countries in Europe and North America, everyone caught up in essentially the same cause—the New Church way of life . . . In passing we might mention a few minor weaknesses in the program (or so it seemed to us)—At times the format seemed too disjointed and there was not enough development of specific suggestions and themes. But perhaps this was inevitable, because of the rather crowded facilities and schedule. It does seem sometimes as though we are hearing the same record over and over again, and we might get a bit further, and deeper, if the groups were smaller and more intensive. Is it possible to stimulate original, creative thinking in a World Assembly? Probably not. But I wonder what would have happened if we had been a bit more adventuresome. And again, I'm not sure how many of the real grievances and prejudices were brought out. Obviously one can only open the door in 3 or 4 hours of meetings; we just nudged it ajar. But it was a good beginning. All in all, the Assembly was a tremendously satisfying and wonderful experience; one long to be remembered and cherished. Othmar Tobisch's dream became a living reality, and because of his vision and devoted labors the cause of the New Church has been strengthened in the world. No one could have a finer memorial than that.

Paul Zacharias

VISIT TO THE HOUSES OF PARLIAMENT

On the evening of July 4th the World Assembly had the rare privilege of being entertained in the Houses of Parliament through the courtesy of Mr. John W. Pardoe, M. P.

Entering the stately courtyard, we made our way beyond the venerable walls to the common dining room where we were greeted by Mr. & Mrs. D.F.C. Mann in the name of the British Conference.

Mr. John W. Pardoe, M. P.
will act as host at a
Buffet Supper
for
The New Church World Assembly
on
Saturday, 4th July, 1970
at which he requests the pleasure
of your company

New Palace Yard
(Where cars may be parked)
Dinner jackets or lounge suits

Tour of the Houses of Parliament 6.15 p.m.
Supper 7.45 p.m.

**Guilt Edged 4"x5" card required for admission to
Parliament Tour**

We were soon divided into small groups, each under a most accommodating guide who outlined the history of the various rooms. We strolled through the House of Commons and into the House of Lords where we were cautioned not to sit in any of the sacred seats "unless," as advised by the guide, "there was a peer among us."

We lived again the history of the bombing, marvelling at the restoration work which had been completed. We were impressed by the large partly destroyed arch, understanding Churchill's sentiments when he urged that it should never be fully restored, as a reminder to future generations of Britain's days of agony.

Back in the dining area again, we partook of a buffet banquet and made the acquaintance of many more British fellow churchmen.

At the end of a thoroughly enjoyable evening, we took leave of our hosts with a deeper appreciation of the functions of this bastion of the British empire, adding one more leaf to our Assembly memories.

Leonore Tafel Spiers

LONG DISTANCE TRAVELERS

The distinction of travelling the greatest distance to the Assembly was won by Rev. and Mrs. Chungsun Lee of Seoul, Korea. They crossed the Pacific Ocean, the continent of the United States where they had been visiting and the Atlantic Ocean to reach London. Much interest was shown in Dr. Lee's missionary work among the clergymen of other denominations in Korea, in his theological school and camps. Also sharing this long distance distinction were Rev. and Mrs. Yonezo Doi, of Tokyo, Japan.



The Rev. & Mrs. Chungsun Lee



The Rev. & Mrs. Yonezo Doi

Rev. and Mrs. Mooki undertook the long journey from South Africa. "Mama" (as she is known to her followers) interested all in her accounts of her many activities among her people, only one of which is her training of choirs. She is eminently gifted for this work as she is able to sing in soprano alto, tenor and bass. We begged for a demonstration of this, but her native modesty prevented.

They received an appreciative round of applause when they announced that the South Africans needed no financial aid but wished to stand entirely on their own feet. Help is urgently needed, however, in Nigeria, where Rev. J. Agbaje told of much war destruction there.



The Rev. & Mrs. O.S.D. Mooki

Mr. Arturo Habegger, lay minister, was an enthusiastic visitor from Buenos Aires, Argentina, South America. Recently retired as Advertising Manager of Panagra Airlines, he has established a Swedenborg Center in central Buenos Aires. Here and in their homes some eight members meet regularly for the study and discussion of the doctrines. He is also assisting with translations into Spanish and reports a growing interest in Swedenborg in this Catholic country. A similar interest is also reflected among Spanish emigres in the United States.

Representatives came from Sweden, Norway and Denmark, and from Australia, Germany, France and Switzerland.

From all sections of the United States they arrived in numbers: the "angels" of the whole idea, Rev. and Mrs. Tobisch of San Francisco, California, accompanied by delegates from the various California churches. Kansas sent two of her daughters, Mrs. Helen Hundley and Mrs. Mildred Prentice. Travelers came from as far south as Tennessee—Mr. and Mrs. Blair Fleming isolated members in Knoxville—and from as far north as St. Paul, Minnesota and further on from Ontario, Canada. Delegations arrived in goodly number from the central states and from the eastern coast of the United States.

IMPRESSIONS OF THE WORLD ASSEMBLY

Appreciation for the hospitality extended by our British friends who provided us with the opportunity to meet with fellow Swedenborgians from all over the world.

Pleasure upon meeting ministers of the Conference, the General Church and other branches of the church that I have heard or read about and now could meet face to face; and the opportunity to meet lay representatives from England, Europe, Africa, Australia, Korea, Japan, and other parts of the world.

Gratefulness for the realism that pervades the Assembly sessions. We did not try to gloss over the differences between us or pretend they were just a matter of semantics. There was no proposal to merge the various organizations, nor did we try to set up a world council of New Churches.

Realization that there are strong differences between the various branches of the church. Each group has distinctive emphases and is following policies and practices quite different from the others. I felt that Assembly members were able to accept these differences in a spirit of charity without feeling the necessity of pointing fingers of judgment or concluding that one is right and another wrong. We share a common heritage and our experience in London was a celebration of this oneness.

Disappointment that the Assembly did not face up to the grim reality of the church's weakness and ineffectiveness. It may be that London in 1970 was not the place and time for this. The Assembly was not structured for problem-solving. I hope that each of the churches represented will be able to face its problems courageously and realistically and be ready to share its dreams, insights and conclusions with sister communions.

Hope that the experience in London will inspire us to seek further avenues of cooperative action such as joint conferences on theological education, religious education and the interpretation and application of Swedenborg's teachings.

Joy over Othmar Tobisch's sense of fulfillment and satisfaction at the success of the World Assembly. The Assembly was the fruit of his dreaming and initiative.

Sorrow at the death of Othmar Tobisch within a few days of the conclusion of the Assembly and at the beginning of his retirement.

Ernest O. Martin

MISSIONS WORKSHOP—cont'd. from p. 131

life. Since external things are worshipped almost universally, we must lift people up to spiritual concepts by using material means. Love and human interest are primal needs and must be expressed in all our relationships. Our greatest contribution to the New Church is in making our truths real. We all find that new people feel happy with us—that there is no pressure. Our best personal missionary effort is to be useful to our neighbor and do our job sincerely. Our ministers must serve their congregations if the church is to live.

A great need was felt for simpler and better communication—that we need to express our doctrines in a way that will appeal to the child that is inherent in all of us. Attention was called to a paperback on "Do you understand the Bible?" but this only stressed the historical aspects. Could we publish a paperback giving the New Church view? We need to teach what the internal man is.

The general feeling of the meeting was that we are at the dawn of a new age and must relate our doctrines to present problems if we are to bring people to a realization that Jesus Christ is their greatest and only source of help.

Margaret S. Sampson



The Rev. Eric Jarmin of Conference and Bishop Theodore Pitcairn of Nova Hierosolyma



Mrs. Hall from Australia, *Messenger* photographer Adolph Liebert from Pittsburg, and *New Church Herald* editor, Wynford Whittaker



Luncheon table at Victoria Halls: Mrs. Claud Presland, Lady Chadwick Mr. Arnold Chadwick



Mrs. George (Lois) McCurdy and the Rev. Frank Rose



Allan and Ken Misson of England, brothers, who ran the P. A. system and tape-recorded all proceedings. Their recordings will make possible the publication of talks and discussions (see back cover)

"ONLY A DREAM?"

You know how it is in dreams: old friends come out of your past and confront you in the most incongruous situations. The World Assembly in London had something of this dreamlike quality. Here was I in the House of Lords, and who should come by but my old South African colleagues, the Rev. and Mrs. Mooki! And here were Erwin Reddekopp and Paul Zacharias and their wives, crossing Westminster Bridge! I was travelling in the London Underground; the train drew up at Piccadilly Circus, and in stepped a heavily bearded Edwin Capon! Bill Hall, who had entertained me in his home in Sydney, Australia, was standing with his tape recorder in Victoria Hall, Bloomsbury, delivering a highly professional address on Publicity! And so on.

One of the elements of strain in the Assembly was this delightful but exhausting meeting of old friends from many parts of the world, and trying to remember their names and where you have seen them before. The pressure was tremendous. Perhaps for the only time in history were there too many New Church people all together at once, too many dear friends to greet and speak to. There was just too much going on, too many items of interest, any one of which would have been an experience of a lifetime on its own. Of course there were quiet periods of worship, and the powerful movement of the Lord's Holy Spirit as big crowds prayed together and sang hymns together and listened to the Word being read, perhaps by overseas visitors with strange accents (Japanese, Korean, Nigerian, German, French, Swedish, Danish, Norwegian, Dutch, even South American!—all brother New-Churchmen). Obed Mooki electrified us by pronouncing the Benediction in a foreign tongue; probably only the scholars present, and the angels on the other side, realized that it was not his native Sotho, Tswana or Zulu, but ancient Hebrew! (Dreaming again?)

The physical pressure and din of conversation as we crowded together for lunch was so overpowering that my wife and I slipped out for a pizza in a quiet Italian restaurant in Sicilian Avenue; even there we met a couple of New-Church friends, also seeking escape! But for those who could take it, everything necessary was provided, and looking



back one marvels at the efficiency of all the arrangements and the manner in which such a wealth of items of interest and excitement and deep significance were squeezed into those four or five days. Even though nobody could participate in everything, it was all there and available, planned to the last detail. Workshops on New-Church Education, Prayer and Spiritual Healing, Mission and Outreach, Worship and Church Music, Publications, Translations of the Writings, Evangelism, and lectures and talks on all aspects of the main general theme, "The Lord God Jesus Christ Reigns" . . . with breaks for entertainment and social mixing, excerpts from Shakespeare and Gilbert and Sullivan, an expert instrumental ensemble, a presentation of one of Swedenborg's memorabilia with background music and effects, a showing of our "Wayfarer" film . . . the impact was tremendous! There were no hitches in the planning; my only criticism was that the committee had not planned big enough. The hall and facilities were too small, there was not enough room for display purposes; nobody had quite foreseen, or accepted the possibility of, such a massive response.

I realize, of course, that the numbers present represent a very small proportion of the population of the world, and even only a small part of the advertized strength of the New-Church in the world. But to have nearly a thousand New-Church people together for the Sunday morning worship experience at St. Pancras Assembly Hall provided a timely restoration of faith.

The good thing was to have ministers and members of all the branches of the New-Church cooperating.

We are coming to think of them as various "denominations;" i.e., the Convention, the General Church, the Nova Hierosolyma, the British Conference, and the New-Church of South Africa. (New Zealand and Nigeria come under the British Conference, and the Australian Church is an independent offshoot of the Conference. Most of the European and Asian bodies come under the Convention.) For the first time in history there has been a real dialogue between these different bodies. Such a dialogue in the past has been positively resisted in many quarters. As one minister declared: "We didn't want this World Assembly because we didn't want to understand each other." And somebody else remarked: "I used to find no difficulty in saying what the other branches of the New-Church believed and what kind of people they were; but in future I shall find it much more difficult to label them because now I know and understand them so much better." A young layman criticised the ministers for "all trying to toe the line so as not to rock the boat," but I don't think this was the case. I was quite taken by surprise by the openness and honesty shown by the various groups, all with charity and good humor. The differences were still there, but it didn't seem to matter any more. Maybe in the Lord's eyes this was the very first occasion when the New-Church has really appeared in the world, for here for the first time the bits of the jigsaw puzzle were laid together on the table and fitted one into the other. For perhaps the first time all the twelve disciples were working together to proclaim the good news that the Lord God Jesus Christ Reigns, instead of queering one another's pitches! As someone suggested: "It was not Othmar Tobisch who called us together but the Lord Himself; the significance of this meeting, both internal and external, is greater than has yet been realized, and will go on increasing." Again, "Othmar planted a seed, which after ten years has produced the fruit which is this Assembly. From this fruit other seeds have been sown, and who can tell what they will produce during the next ten years?" Said Claud Presland, the able Secretary of the British Conference: "We are already twenty years in advance of what we were last week. We are at this moment closer together as a Church than we have ever been in history."

Most people agreed that to merge our separate denominations would be neither possible nor desirable. No one wants to compromise "variety." But everybody present agreed that in future there must

be mutual love and respect; that "each of the separate organizations should recognize the existence of the others when publishing lists of societies in various areas," and so on; and there should be active cooperation in matters of mutual concern and in our approach to the outside world.

One of the most hopeful signs was the interest shown by the young people. I felt too dodderly to attend their "International Happening" that happened at Kensington on the Saturday night, but I was thrilled by the young people's participation in most of the proceedings. In the final summing up, David Hasler, representing the young people, gave us some useful criticism to neutralize the oversweetness of mutual self-congratulations: he said that the meetings had lacked progression or development of thought; it was rather "messy," everyone doing their own thing but not listening much to anyone else. He suggested that the Assembly should have been held in a university campus, so that we could have lived together instead of in separate hotels. It was rather introverted, he said, and there was too little exposure to the outside world (although indeed there was a rather patronizing coverage in the London Times.) However, Othmar Tobisch himself, in what was perhaps his last public utterance, spoke truly of "a tremendous accumulation of unique personal experiences," and added, "The glow will remain in us forever."

Dear Othmar! Within a few days, his Dream come true, his work on earth completed, he laid aside his mortal body and entered the world where all dreams find fulfillment. Someone over there will undoubtedly have asked him, as the angels used to ask Swedenborg, "What news from the earth?" He will have a tale to tell!

Brian Kingslake

"ANONYMOUS" IDENTIFIED

The author of *Dreaming into Realities* in last month's *Messenger* was listed as "Anonymous," because her name had become separated from the article in the *Messenger* office. She is Mrs. Vernon Krehbiel of Pretty Prairie, Kansas, and she had previously been awarded second place for her article in an essay contest conducted by the 7th District of Federated Clubs. She lives across the street from the Pretty Prairie Swedenborgian Church, and is the daughter-in-law of the late Dan Krehbiel, known to many in Convention.

SACRAMENTAL SERVICES

After the close of the formal sessions on Saturday morning, July 5th, the afternoon was devoted to the celebration of the Holy Supper.

Explaining that our London churches had not been built to accommodate Assembly crowds, the Committee distributed tickets to the sacramental services to be held in three different churches, the choice of which was left to the individual. While many wished to worship with their own groups, others took advantage of the opportunity to acquaint themselves with the procedures of their sister churches. While these procedures differed somewhat in form and method of partaking of the elements, they all had the same central theme—the worship of the Lord Jesus Christ and the re-dedication of our lives in proclaiming by our daily living that He indeed reigns.

We give here descriptions of these three services as contributed by three different communicants.

Service at Kensington Church

In the sanctuary of the Kensington Society of the New Church, the Sacrament was observed according to the Convention tradition. The attractive church fronts right on the street, and the current poster on the front of the building welcomed worshippers with, "It is not so difficult to enter Heaven as is believed by many. 'E. Swedenborg.'" Inside the parish hall, attractive visual displays on a wide range of topics include the information that the Kensington Society was founded in 1872, and that its first pastor was the Rev. Jonathan Bayley, Ph. D. Dr. Bayley, particularly famous in America for his distinguished *Brighton Lectures*, is quoted on a plaque in the hall, "I should like to be remembered as one who loved little children and tried to do them good."

The Communion Service was conducted by the Rev. Richard Tafel, and Jane Sugden's amazing Convention choir beautifully led and enriched the service. No one but the most impractical dreamer would conceive of putting together a choir from such diverse locations and musical experience, but she did—and it greatly enhanced the service.

Beginning with the Litany of the Ten Commandments which searches for a deeper application in our lives, the service proceeded through the *Spiritus Domini* ("The spirit of the Lord is upon me") to the traditional reading of Isaiah 55 ("Ho everyone that thirsteth, Come ye to the rivers of water") and the brief Responsive Service of *The Transfiguration*, to the reading of John 6 ("Labor not for the meat that perisheth"). After the singing of *The Benedictus* there was a reading of the Doctrine of the Church (what the Church teaches concerning the Holy Supper).

The Rev. Martin Pryke of the General Church delivered the sermon. Observing that the New Church Communion Service has power and significance because it has correspondential form and can be explained, he made the point that emotion from a service—as in most Protestant worship—is not enough for a New Churchman. Because the first essential of all religion is the acknowledgment and recognition of God, we can have no spiritual life unless we receive and appropriate the love and wisdom of the Lord, he said. He reminded the congregation that when we partake of the bread and wine, we are brought in con-association with God, just as surely as when we read the Word; and closed with the thought that more was happening than just an inspiring service—the Lord's truth was calling to be heard, and his Love was seeking an entrance.

After the sermon, the choir led the congregation in the *Te Dominum* (a hymn of praise to the Lord Jesus Christ) before the prayers of thanksgiving and collect. After the Communion Hymn, came the Institution, Elevation, Presentation, and the serving of the elements, followed by the Salutation of Peace. The service ended with The Responding Glorification in unison and the singing of The Angelic Anthem.

Betsy Young
Virginia Erickson

Betsy Young is the wife of Wayfarers' Chapel Minister, Robert Young. Virginia Erickson is a member of the Church Council, Church of the New Jerusalem, Philadelphia.

Service at Michael Church

The service was conducted by the Right Reverend Willard D. Pendleton, Executive Bishop of the General Church, assisted by the Rev. Bjorn A.H. Boyesen, Pastor of the Colchester Society of the General Church, and by the Rev. Donald L. Rose, Pastor of the Michael Church. The sermon was by the Rev. J. O. Booth; but since he had been called away on family matters, the sermon was read by the Rev. Robert Gill, newly ordained graduate of the Conference Theological School. The lessons were from Isaiah 55:1, 2, and 6-11; John 6:27-35; and *True Christian Religion* 717.

The sermon dealt beautifully with the Holy Supper theme, using as its text John 4:34, "My meat is to do the will of Him who sent me," and including many other passages from the Word that treat of eating and drinking. It pointed out that the Lord said, "Take, eat." We must reach out and take. We must ruminate and meditate. The Lord can give fully only to those who hunger and thirst. The sermon brought out also the use of eating together in friendship as did the early Christians. It contrasted the Last Supper with the first Passover, the latter eaten in haste, the former in a warm and leisurely atmosphere. It noted that in giving food to their children, parents are filling a psychological as well as a physical need.

The administration of the Holy Supper followed the sermon.

From the carved inscription, *Adventus Domini*, over the altar to the closing anthem, "Pray for the Peace of Jerusalem" sung to the music of C. J. Whittington, the service was an inspiring part of the World Assembly, giving a strong sense of peace and confidence that the Lord God Jesus Christ does indeed reign.

The pleasingly decorated little church easily accommodated the 81 people who attended the service. They came from Conference and Convention as well as from the General Church; and from Australia, South Africa, Sweden, Norway, the United States, Scotland and England. The coffee, tea and biscuits served in the assembly and Sunday School rooms of the church after the service provided a delightful feast of charity which strengthened the bonds of friendship.

Morna Hyatt

Morna Hyatt is Principal of the Girls' School, The Academy of the New Church, Bryn Athyn

Service at the Camberwell Church

Conducted by the Rev. E. J. Jarmin, assisted by the Rev. J. V. Ayre and the Rev. L. Chambers

The home of the Camberwell Society of the New Church (British Conference) is on Flodden Road in South East London, in a neighborhood of small neatly spaced brick houses, precise lawns and tiny gardens. The church building is of modest size, simple design and plain interior. Its capacity of about 125 was not taxed on this rather sultry July afternoon.

Immediately after the opening hymn, we began to participate in the short form of the British Conference of the Holy Supper. At the proper time and signalled by the ushers, a part of the congregation filed to the altar rail and knelt to receive the Sacrament, returning to their pews so that others might come forward.

At the close of the Communion service, the Rev. Friedemann Horn read from the Word and delivered the sermon. His thoughts centered around these questions:

Did Swedenborg prophesy the future progress of the New Church? If so, has the prophecy failed to be fulfilled? Does this mean that he was in error? The discussion of these questions reminded us that the New Church is of a vast design, made up of all individuals whose spiritual state is one wherein the Lord God can reign. Dr. Horn concluded on a hopeful note.

Reflecting upon this service held in a London church some weeks ago, we would like to comment on two departures from the usual procedure in America, departures which this reporter feels made receiving the Sacrament especially memorable.

One is that this focal point was placed *first* in order, and therefore made first in importance. The other is that to walk to the altar and to kneel there while receiving Communion is a more fully participating act for the communicant; an experience less passive than our customary mode. Perhaps both of these changes could be tested in our churches—may we say, more than once—to help us determine what meaning they might have for us in our worship.

Marion B. Priestnal

Marion Priestnal is the wife of the Pastor of The New Church, New York and Editor of the *Alliance Bulletin*.

TOUR OF SWEDENBORG'S LONDON

Although many of the buildings in London that have associations with Swedenborg have been replaced by modern structures, there is much to be gained by taking a tour of those areas where he lived, studied, and worshiped. Two London buses could not accommodate all who wanted to do this, so a walking group was also organized, and six members of the London churches acted as guides.

In the area just off Fleet Street, in the neighborhood of the Inner Temple and the Middle Temple Law Courts, we noted 31 Essex Street, the home of the London Printing Society which became the Swedenborg Society. Crossing Fleet Street, one comes to Fetter Lane where the Moravian Church where Swedenborg once worshiped, had formerly stood.

Further along Fleet Street, a left turn leads into narrow Green Court where the Royal Society had its headquarters. Swedenborg presented a paper on longitude to this group and quite possibly met Halley, Flamsteed, and Isaac Newton.

The house of Samuel Johnson is in nearby Gough Square, and the whole area is so connected with narrow passages that one can emerge into Fleet Street again after passing the Cheshire Cheese which dates from 1667. We know that Swedenborg said, "I dined in an inn off Fleet Street," and tradition has it that the Cheshire Cheese was the one, for it was the gathering place of prominent people.

Crossing Fleet Street, a little further down on the right, one comes to Salisbury Court where Swedenborg lived for a time with a pious Moravian shoemaker, John Brockmer. A plaque on a nearby building indicates the birthplace of Samuel Pepys. Nearby is St. Bride's Church built by Christopher Wren, who had its spire copied as a decoration for his daughter's wedding cake, thus starting a tradition. Nearby, too, was Bridewell Prison, just behind Salisbury Court.

In another court off Fleet Street, still further along, Poppins Court, John Hart, the printer, brought out the Latin edition of *Arcana Coelestia* in eight volumes, between 1749 and 1758.

From Fleet Street, the tour proceeded up Ludgate Hill, noting a plaque on a building marking the

home of the Daily Courant, the first London newspaper. A block further along, on the left side of Ludgate Hill, at number 42, we found Ye Olde London Coffee House, looking as it must have looked in Swedenborg's day. This was the place where Hindmarsh and four others gathered in response to an ad in the newspaper and held the first public meeting of readers of the doctrines.

St. Paul's Cathedral looks as it did in Swedenborg's day, but the neighborhood around it is changing, for the region was badly bombed during World War II. Though there is a Pater Noster Row, it is not in exactly the same place as the narrow street to the left of St. Paul's where John Lewis, the publisher of *Arcana Coelestia* had his shop.

The first religious service took place in the area known as Cheapside at No. 6 Poultry Street, a location now occupied by an optician's shop. It was at this meeting that the earnest group of readers called themselves the Lord's New Church on earth.

East Cheap had many Scandinavian residents as it was the center of the shipping industry. Swedenborg lived for a time in a street known as the Minories. Later he lived at Coldbate Square where he died.

The tour ended in Swedenborg Square where young people of the London New Churches provided cool drinks and "biscuits." A small park has been made in the midst of a new housing development, and an elevated cement plaza just off a little lane named Swedenborg Gardens contains at its center a small monument commemorating the site of the old Swedish Church of Ulrica Eleanora where Swedenborg's funeral was held, and where he was first buried.

Near the park four new high-rise apartments are going up. It is interesting to note that the London Council approached the Swedenborg Society seeking names associated with Swedenborg for these buildings. So Hindmarsh, Stockholm, Noble, and Brockmer buildings will forever be reminders of his presence in London.

As the buses returned to Swedenborg House, we passed Cross Street where Sam Noble was the minister of the church attended by William Blake. The home of Hindmarsh in Clerkenwell Lane was the only one in its block to be bombed in World War II.

Elizabeth M. Munger



On Fleet Street near the great newspaper offices—which had made freedom of the press a reality before Swedenborg's day, facilitating the spread of his teachings—is *Ye Olde Cheshire Cheese* restaurant, the haunt of Dr. Johnson. We note that Swedenborg was accustomed to dine "at an inn in Fleet Street:" was this the one?



This modern structure is at No. 1 Paternoster Row, where in the mid-18th century, under the sign of "The Bible and Dove," was the shop of John Lewis, publisher of that greatest of theological and expository works, Swedenborg's *Arcana Coelestia*.



Here in Poppin's Court was the home and print shop of Mr. Hart, where the *Arcana Coelestia* was actually printed and where Swedenborg spent many evenings with the Hart family.



The Rev. Dennis Duckworth of England leads a tour. The captions for these pictures are taken from Mr. Duckworth's mimeographed *A New Churchman's Guide* and the pictures are by the Rev. William Woofenden of St. Louis.



"Ye Olde London" public house was called *The London Coffee House* in 1783 when Robert Hindmarsh called the first public meeting of receivers of the heavenly doctrines there. Five people attended, who immediately adjourned to *The Queen's Arms Tavern* in St. Paul's Churchyard, and "drank tea together."

Entrance to the *Temple*, one of the most charming spots in London, combining as it does, antiquarian interest and rural quiet. It is a collection of courts, lanes, squares, gardens and passageways where barristers have their rooms and legal men their chambers. The Temple is of particular interest to the New Churchman because it was the first domicile of the infant New Church. Hindmarsh, after describing the Queen's Arms Tavern meeting, says, "In the course of the following week we engaged chambers in the Inner Temple, near Fleet Street; and to make our next meeting more public, we caused an advertisement to be inserted in some of the newspapers, stating the objects we had in view, and giving a general invitation to all the readers of Emanuel Swedenborg's Writings, in London or elsewhere, to join our standard."



Hindmarsh goes on to say that, after meeting two or three times in them, he and his friends took more convenient rooms in New Court, Middle Temple. New Court lies between Middle Temple Lane and Essex Street, and "contains only one large house, which occupies the entire west side." The meetings in New Court were attended by many persons of reputation and talent, including James Glen, of Demerara, who took the new doctrines to America; F. H. Barthelemon, the Royal Musician; John Flaxman, sculptor, Lieutenant-General Rainsford, Governor of Gibraltar; possibly William Blake and his father; and others destined to play an important part in the growth of the New Church organisation.

SOCIAL EVENINGS

WEDNESDAY NIGHT

On Wednesday evening, July 1st, prior to the opening of the New Church Assembly, the New Church Women's League and the Women's Guild of St. Michael's Church held a reception in Victoria Hall, Bloomsbury Square, London. The New Church Women's League is an organization of the ladies of the Conference Churches in the United Kingdom and the Women's Guild is the ladies' organization of the General Church in London.



Mrs. Tobisch

An air of anticipation hung over the hall, filled to capacity, as Mrs. Othmar Tobisch, the honored chairman of the evening, graciously introduced the seven speakers, representing the women of the New Church on five continents.

Mrs. Claud H. Presland welcomed one and all, saying that the first idea of this reception came from Mrs. Friend who with others had worked tirelessly to bring it about. Mrs. Presland then went on to say that the first suggestion of the World Assembly came from the Rev. Othmar Tobisch in 1960, who at that time said, "What I have in mind is a gathering of the men of the Church, men and women, of course, 'to get the feel of each other,' to discover spiritual friends among other races and nations, to create the sphere on a New Church gathering from divergent cultures and pasts, to get a fore-glimpse of heavenly societies closely associated. It is to be a gathering of the common membership, the rich and the poor, the simple and the wise, the pink and the brown. It is not to be an exclusively intellectual assembly of great thinkers." Mrs. Presland finished by saying, "And so the vision which has spread and stirred others became true. We are together in flesh for the first time. Many races are here, and I suppose every organized New Church

in the world has its representatives. Let us hope we are not merely together in body, but that we are together in spirit. We have our different approaches; we came from varying environments; many of us are hoping that the Assembly will help us to understand one another, to appreciate one another, to wipe away historical misunderstandings and confusions which arise because we have not been able to clasp hands and see into each other's eyes. Every one of us will surely hope that our bond will be a bond of spirit and that in the New Church on earth as in the heavens, we all may be united in the acknowledgment that the Lord Jesus Christ reigns."



Mrs. Presland



Mrs. Hall

The first speaker was Mrs. Leon Rhodes of Bryn Athyn, Pa., U.S.A., who gave a paper on "Feminine Uses in the Home." Mrs. Bill Hall, a fourth generation New Church woman from Sidney, Australia, told of the women's work in the Australian Churches. Mrs. Yonezo Doi of Tokyo, Japan and Mrs. Chungsun Lee of Seoul, Korea, who wore



Mrs. Doi



Mrs. Lee

their national dress, added color and enchantment as they told about their work. Mrs. Wilfred Rice of Boston, Mass. outlined the projects of the Alliance of New Church Women (Convention) in North America. Mrs. Borghild Berner of Stavanger, Norway, who had helped her father translate the



Mrs. Rice



Mrs. Berner

writings into Norwegian, spoke of the need of divine love and wisdom in our lives. The last speaker Mrs. Obed S. D. Mooki of the New Church in



Mrs. Mooki

South Africa, representing the largest Women's League, wore the simple uniform and white hat which all the New Church women in South Africa wear proudly to show they are members of the Women's New Church League. The uniform is simple, she explained, so that there is no competition between the churches and different backgrounds

of members. She spoke of the many things the women did, even to building churches with their own hands. Mrs. Mooki teaches school and speaks seven languages, but thanked the Lord for English so that we all could understand each other. I also had it on good authority that she can sing soprano, alto, base and tenor.

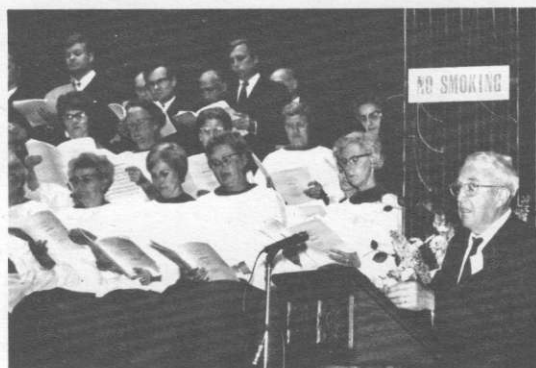
The talks were interspersed with songs by the Dulcean singers and violin solos by Alison Hyland, accompanied by Joy Presswood at the piano. Then followed a buffet of delicious sandwiches, pastries, and coffee which led to a good hour of greeting old friends and making new ones. A wonderful beginning for the Assembly which was to follow!

Corinne B. Tafel

THURSDAY NIGHT

On Thursday evening, the Convention Chair presented a Sacred Concert featuring the Cantata, "The Glorified Christ," at Victoria Hall. The music for this was written by Dr. Rollo Maitland, a former organist of the Philadelphia Church, and the text arranged by the Rev. Antony Regamey of Boston, Mass.

The Chairman for the evening, the Rev. Richard H. Tafel of Philadelphia, introduced Miss Jane Sugden, Choir Director of the San Francisco Church, who had worked for months with choir members of the San Francisco Church and others spread across the continent. Mr. Eugene H. Clark accompanied the choir on the organ. The Rev. Othmar Tobisch was the narrator.



Othmar Tobisch narrating Cantata

The program opened with a selection of religious songs followed by the Glorious Cantata which was expertly presented to an appreciative audience. At the close, the choir and audience joined in singing the hymn, "The Lord Jesus Christ Reigns," the words and music for which had been written by the Rev. Brian Kingslake. The Chairman then



Brian Kingslake after performance of his hymn



Rev. Tafel presents flowers to Miss Sugden

asked Mr. Kingslake to stand and the audience rose to give him a standing ovation. Mr. Tafel, on behalf of the choir and friends, presented Miss Sugden with a bouquet of flowers, in loving appreciation for all the work she had done to make this memorable evening possible.

After a brief intermission, the motion picture, "The Wayfarer," depicting in a moving way, the story of the Wayfarers' Chapel at Portuguese Bend, California, was shown.

Corinne B. Tafel



World Assembly Choir, assembled and led by Miss Jane Sugden of San Francisco, sang the Maitland cantata and the new Kingslake hymn on Thursday evening, and sang at Convention's sacramental service on Saturday morning.

FRIDAY NIGHT

A quartet sang some sparkling selections from Gilbert and Sullivan including numbers from "Iolanthe," "The Mikado," and ending with an old English madrigal.

A period of general dancing to a lively orchestra followed.

Delicious refreshments were served in the dining room, where there was a buffet of coffee, sandwiches and cakes.

A musical quintet of two flutes, a clarinet, horn and cello played three selections. Among the players were Rev. Dennis Duckworth and his son, David.

The genial Chairman, F. B. Nichols, then gave the correct answers for a competition which had been held to identify the sources of twenty quotations from Swedenborg which had been displayed around the room. A young Englishman won with nine correct answers. The prize was a copy of "True Christian Religion" bound in red morocco.

A period of dancing followed and included special numbers, including a "Jive," a Barn Dance, a "Gay Gordon" and a final waltz.

A good time was had by all.

Rafael Guiu

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